

# The Missionary Helper

PUBLISHED MONTHLY BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

VOL. XXXVI

APRIL, 1913

No. 4

## A Psalm of Thanksgiving

"Praise ye the Lord. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east and from the west, from the north and from the south."

### Praise Him

FOR the dawn of *China's* new day and the great challenge it presents to the Christian Church.

FOR the noble missionaries whose prayers and labors of many years are being answered by the Christian ideals and principles of the new leaders of Oriental republics. "For the leaders took the lead; for that the people offered themselves willingly, bless ye the Lord."

FOR the triumphs of the Gospel in *Africa*, where a large Christian community has been established in the midst of paganism; for the breaking down of superstition; for the decline of the slave trade; for the advancement of woman.

THAT the statesmen of *Japan* are beginning to recognize in the Christian religion the true standards for national character.

FOR the rapid increase of Christian thought and life in *India*, which is bringing to large groups, and even whole villages, a saving knowledge of Jesus Christ.

FOR our new missionaries called out to be special messengers of Christ to a needy world; and for those everywhere who try to speak Christ's message.

FOR the great movements of the year which have stirred the church and deepened fellowship with God and man, and placed a larger valuation on human life and welfare.

FOR the power of the printed page which tells the Gospel story in strange tongues, and which in our own tongue is transforming prejudice and unbelief into eager interest and devotion for world-wide missions.

"And I saw a great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne and unto the Lamb." "For the kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever."

—*Mission Studies.*

**FROM THE EDITOR'S DESK**

Thanksgiving and Thank Offering! How joyfully and inevitably the two accompany each other—as naturally as “Prayer and Praise,” the service that precedes the May meeting, among the red-letter days in our missionary calendar. A public service in every church is most desirable, but this is a time that each one of us can make memorable alone, if need, be, by our giving of prayer—with its far-reaching power—of self and of money. We are hampered in presenting a “Suggestive Program” by the *average* needs, and the thought of public meetings in which the listeners are largely people who are not yet interested in missionary work, but the new responsive service of Scripture and hymns, prepared by Miss Bertha Files for this occasion, is a beautifully fitting opening exercise for any Thank Offering, and the Symposium, “Why I am Thankful”—including world-wide, denominational and individual reasons—ought to be effectively carried out anywhere. Other numbers can be adapted to local needs. There is nothing so helpful as an address on our own work, where that is possible. Those who wish to secure Miss Fenner, Field Agent for New England, should correspond with Mrs. M. A. W. Bachelder, Ocean Park, Maine, in regard to dates and terms. Our Field Agent for the West is Rev. Elizabeth Moody, 288 West St., Hillsdale, Mich. Look through your file of *HELPERS*, for the year, and see how many things there are to make us give thanks, notably the announcement of Mrs. Cook’s gift in January, Mrs. Burkholder’s article in February, news from Storer College in March and articles in this number. The inspirational life of David Livingstone, “Missionary, Traveler, Philanthropist,” and the wide-spread study of it, at the present time, are causes of thanksgiving. We are receiving letters from, or news of, many auxiliaries, East and West, that are either being organized or are taking on new life. The new society at Mars Hill, Me., has twenty-five members and takes twenty-five *HELPERS*. Dover, N. H., reports very attractive and well-attended meetings, fifty *HELPERS* taken, and a barrel sent to India, on receipt of which Miss Coe wrote, “I can’t put into words our appreciation of the loving thoughts that we knew came with the things. We felt it not only from the words in your letter, but, also, from the quality and kind of things sent and the careful way they were packed and labelled. We felt anew how good it is to be sharing in such a great, wonderful work, which is being done by prayer and love from the other side of the

ocean." A member of the Haverhill, Mass., Auxiliary writes, "Greater interest in all departments of mission work has never been manifest than now." A Kansas worker writes for helps to organize. Our President, Mrs. Durgin, attended a meeting at Brainerd, Minn., at which 90 were present, and spoke of Annual Meeting and the HELPER.....The "HELPER shares" sent by Mrs. Anette T. Brown should be credited to the North Berwick, Me., auxiliary. Three new shares are taken by Mrs. Drusilla B. Chadwick, Weeks Mills, Me., who wishes the subscriptions to be placed where they will do the most good. An interesting letter, containing a generous check for the HELPER Cut Fund, is just received from our kind friend, Mrs. J. M. W. Farnham, Shanghai, China. ....Miss Fenner writes from Providence of a wonderful all day meeting of the Federated Church Women's Societies, at which Miss Elizabeth Anthony spoke beautifully of the work of Free Baptists for the African.

A most beautiful and useful memorial to Mrs. Mary T. Ward, is made by her husband, Rev. John T. Ward, D. D., of Hillsdale College, and daughter, Mrs. Mary Ward Phelps of Kyoto, Japan, in the erection of a chapel in Kharagpur, India, in the midst of the native population of the city, for the combined purposes of church and school building, which will meet a great and long-felt need. The money, \$2,000, has already been paid, the missionaries are looking for the best site and drawing plans, and Dr. Ward expects to be present at the dedication of the building, in connection with his proposed trip around the world. ....The Kindergarten Girls' Schools in Balasore are outgrowing all of their quarters. A new building is greatly needed. Miss Gowen is doing fine work and the school is growing better all the time. There is an enrolment of 130 pupils and eight teachers. Last year one girl won the Middle Vernacular Scholarship Prizes and has since been studying in Calcutta. One of the girls who won a scholarship, last year, got her silver medal this year. ....Our sympathy goes out to Miss Gowen, whose father died in Maine on Christmas day; and to Miss Barnes, whose dear "Mother Austin" made Hillsdale, Mich., home to her when she was on furlough. ....The Widows' Home, Balasore, is full and running over. ....A Sunday School has been started in a Hindu village near Sinclair Orphanage, and the girls of the C. E. made scrap-books for the children for their Christmas. ....A Balasore missionary writes, "With exception of Miss Barnes, all in this station are well. Robert Avery Frost is a constant joy—a beautiful baby." There are 75 in the Sinclair Orphanage family and all well, except the "Little Mother," Miss Barnes. The native people are praying for her that she may be restored to health. Shall we not unite with them?



## In Midnapore Bazaar

BY MISS L. C. COOMBS.

Midnapore Bazaar! How plainly I can see it! What memories it calls up!

And what does Midnapore Bazaar mean? The word "bazaar," in America, makes us think of efforts at raising money for some church or philanthropic purpose—various articles for sale at daintily gotten up booths, presided over by equally daintily gotten up maidens, who vie with each other in persuading willing and unwilling purchasers to part with their money.

But the bazaars of Midnapore are a far different thing. When we say we are going to the bazaar it is the Indian way of saying we are going "down street," and those streets are anything but dainty! So narrow as to require very careful manipulation for two carriages to pass; bordered on each side by drains (a misnomer, for they are too level to "drain" anything), in which stand stagnant water—black and slimy; the sweepings of the shops; the ashes from bakers' and sweetmeat makers' fireplaces; the remains of feasts, all thrown out to be gathered up by the garbage men, during the forenoon, as they plod about with a one-ox cart and broom. Shops are built close up to the drains—no sidewalks—and the shopkeeper, with wide open doors, sits on the floor in the midst of his wares and offers you a box on which to sit while you try to find the particular thing you want.

Bora Bazaar of Midnapore (which means the "big bazaar") has in it several very enterprising merchants who have gathered into their shops such a variety of articles as justify one in calling for and expecting to find almost anything from a paper of needles to a baby carriage, or from a tin of jam to a fine clock. Then there are the cloth shops where, from mysterious back rooms or high lofts, are brought out unexpected treasures which one had not hoped to find short of Calcutta. Here, too, one comes across other surprises.

One hot, sweltering day, when sitting in front of the fat, perspiring, half-naked shop-keeper, I had asked for some unbleached cotton cloth and was waiting, half disgusted at the whole situation, he ordered some brought and there, in front of me, a web of sheeting was thrown with "BIDDEFORD, MAINE," in big, blue letters printed on it! I closed my eyes and visions of the rushing stream, big mills and home streets and



friends were before me, and I bought the whole web and went home refreshed! In this same Bora Bazaar, shoe shops have lately appeared, and tailor shops with sewing machines busily plied, and ready-made shirts and coats strung along in front.

Besides these shops, one finds retailers of knickknacks (usually women) who have their great variety of articles in baskets in some



IN MIDNAPORE BAZAAR

empty space by a wall, or perhaps on a board over the drain, with umbrella spread as a miserable protection from the glaring sun; a barber may have spread his mat before some shop, hoping to get custom from the comers and goers; a cobbler, whose whole outfit is a dirty bag with a few tools and scraps of leather, squats on some jutting step and watches the feet of the passers-by (who are not barefooted), in order to claim a job. When some Sahib, with high-stepping horse and an outrider, comes

shouting along, or possibly some English official in his limousine honks for the road to clear, there is a scrambling and scattering which does not follow the advent of the shackling "ticca garrie" with its pair of scrawny ponies, or the slow moving bullock-cart with its driver astride the tongue. Then the small vendors may hitch back a bit, or simply draw in their feet to allow the vehicles to pass without running over them. Bora Bazaar is a busy place till near twelve o'clock, then shops are closed, merchants go to their daily bathing and their rice dinner, and the street is comparatively deserted, while the noon siesta is taken.

As we enter Bora Bazaar we pass the Monkey Temple where a hideous figure, painted red, is worshipped. Offerings of flowers are placed before him and a priest chants incantations. Passers-by bow the head, with both hands to the forehead; mothers put their babies' heads to the platform in front, while some stand with closed eyes and reverent posture, repeating names of the gods. A little farther on is a square with twelve small temples to as many different gods, the private property of one of the wealthiest families of Midnapore. Father down is Siva's temple, where a much bedecked idol is seen through a grating and where worshippers are constantly seen with offerings of rice, vegetables, cloth, and sometimes a goat, to be sacrificed. Still farther on, at the cross-roads, is the big Jagarnath temple, which is a way-mark and measuring point for miles around. Carved on the outside of this are such obscene figures as would cause its destruction in a civilized land.

Just across from Bora Bazaar, and running parallel with it, is School Bazaar, where is a daily market for vegetables, fruits, rice and fish. Every morning men and women, from the surrounding country, come in, bringing their produce in baskets on their heads, and for a few hours each day there is a babel of voices.

Just at the end of this market is the platform, with an awning, where the preachers, Bible School students, and often one of the missionaries, stand, toward evening, and sing Christian hymns to attract an audience, and then preach to the people gathered, the good news of the one pure, living, loving God, and of salvation through faith in His Incarnation—Christ Jesus. It is a changing congregation, for some may stand but a few minutes, but others take their places, and hymns, interspersed, attract still others. Tracts are given out and Scripture portions sold. Sometimes controversy is provoked and argument runs high, but oftener

a respectful hearing is given. What the results of Midnapore Bazaar preaching have been, only the Great Recorder knows.

Branching from these are other bazaars and lanes through which our Zenana teachers and the missionary go, in and out of the houses where their pupils await them with more or less of eagerness, and where the message of Christ and His Atonement has been given for many years and brought brightness to many a hopeless life.

Oh! those narrow, winding, dirty lanes, bordered with the slimy drains! And those dark homes with the mothers, wives and daughters doomed to four-walled lives of ignorance and dirt!

And yet there are educated women of free America who are singing the praises of the religion (?) that makes those homes(?) the representative home of the land!

*Battle Creek, Mich.*

---

## **Benevolences of the People of India**

BY REV. H. E. WYMAN.

The provision made for the Brahmin, in the caste rules, insures that they receive an ample support from the rank and file of Hinduism. Their rapacity has added demand to demand until there seems to be no end to this drain upon the resources of a Hindu family. Gifts of clothing, food and money are constantly demanded and as constantly granted. The many great shrines have levied their tax on the pilgrims, and upon the great mass of the people besides, by the panda Brahmins who are sent out to collect either pilgrims with money or money without the pilgrims for the upkeep of the temples and the numerous retinue of priests.

Then the poor are always with them and are religiously planned for in every family with regular means of support. No organized effort for the betterment of conditions is attempted, only the regular dole of the handful of rice and a pinch of salt that meets the immediate hunger of the unfortunate cripple or of the viciously lazy, without distinction and without other qualification than the means of getting to the doorstep or the gateway to implore alms. At the time of the several religious festivals, during the year, the members of the community unite to contribute the funds to meet the numerous bills of expense, and during the time of drought with its impending famine, or during the visitation of some dis-



ease like the cholera, the sums asked for to propitiate an angry god or goddess may be very considerable.

*Christian Giving.* When a Hindu becomes a Christian it is usual for him to be called upon to surrender all of his earthly possessions. The Hindu law under which property is administered keeps intact the property of a joint family unless some division has been made and the agreement registered in the courts. This is not often done, so that when a man becomes a Christian he has to leave his share in the control of the other members of the family. Under these circumstances the new convert is an object of pity, and needy of help from his newly found brethren until such time as he can find a means of support. Under such circumstances we would naturally expect that they would be slow to respond to any appeals for aid in any charitable or religious enterprise. But we find it to be quite to the contrary. The benevolence of the Christians of our mission field is a constant surprise to me.

In attempting to describe their methods of giving I will begin with *Thankofferings*. New Year's day is considered to be a suitable time for a general Thankoffering on the part of the members of the church and the community. The farmers who have just finished threshing the rice, bring in a generous share and that is deposited in one corner of the church. Prime specimens of fruit from the gardens, the pick from the last brood of chickens, or a sturdy goat from the little flock, a basket of eggs; all these are in evidence. For the Thankoffering nothing is too good and nothing is too insignificant, so that all can have a part in the offering without shame. After appropriate religious exercises the gifts are sold at auction and the money is turned over to the church treasurer.

At other times, during the year, Thankofferings are often laid on the little table in front of the church pulpit. If a new child has come to a family, the first time that it appears at the service its little hand is laid on the table with an offering of silver. Perhaps a share of some successful business venture also finds its way to the same place. Once one of the most unpromising boys of a community made a Thankoffering and I was so surprised to see him do so that I took considerable pains to discover the reason. It was out of gratitude for the restoration to health of his favorite game cock. Among these Thankofferings may be classed the first fruits from the gardens that find their way to the front of the pulpit at various times and are sold at auction after the service, usually bringing absurdly high prices.

I will next attempt to show what our brethren are doing in the *Regular Giving* of the church. The Indian churches are the only ones that I know of that have the courage to set a minimum rate for the contributions of its members and incorporate this in the covenant. Our members there, quite generally, live up to the agreement. One sixteenth of the income is thus asked for by the Midnapore church and from members drawing but two dollars monthly, as well as those drawing more, and this is quite generally given. Out of the sum collected a certain percentage is set apart for the poor, the widows, and the orphans, as their needs shall be presented to the church committee, and the remainder goes for the expenses of the church. Each family, also, regularly ministers to the needs of the poor who come and beg, because they wish to be behind the Hindus in no good thing.

There are, also, many demands that come under the head of *Occasional giving*. No church building has been erected for the use of a Christian church, in any of the large stations, without the church members sharing in the expense to the extent of one-twelfth of the income for the year. The Home Mission Society is supported by gifts either made directly to that work or through the Sunday School or the C. E. Societies. New converts are aided by the members of the Christian community and this burden often taxes their charity, as well as that of the missionaries, to the utmost limit. This is one of the serious problems to face in working among caste Hindus. It has been the policy of our mission to use none of the regular mission funds in this work for fear that the public will get the idea that we are buying Christians. How we would be able to support a large number of caste converts, for a considerable time until work could be found for them, is a serious question. The presence of a few of them, in addition to the burdens that our missionaries and Christian brethren are already bearing, is often a heavy load. There are, also, other occasional demands like those from the Sunday School Union, the national organization of the C. E., or an appeal from a famine smitten church, and these always meet with such a hearty response that we are constantly surprised at what our people do with such small incomes.

I have not yet exhausted my subject, for there is the tiny handful of rice that the housekeeper sets aside in a bag, each time that she measures out the rice for cooking. That is to be her offering at the Woman's Missionary meeting. And there are prizes offered at the Yearly Meetings for

the best essays on new methods of work to win heathen people to Christ, and there are occasional glimpses of other efforts that are being made where the left hand has not known of the right hand's doings. But my limit for this article is at hand, so I will close with this summing up: The gathering of India's millions to Christ will bring a mighty stream of gifts to the coffers of the church. Our India Christians set us an example worthy of our attention in proportionate, regular, abounding Christian liberality.

*Chocorua, N. H.*

---

### World Wide Glimpses

FROM THE MEDICAL MISSIONARY CONFERENCE.

DEAR FRIENDS: Miss Coombs and I went to Battle Creek, Mich., the very last of the old year, and were a week in the big Main Building of the Sanitarium, attending the interesting meeting of the Medical Missionary Conference, to which we had been invited.

Dr. Nassau of the West African Mission was there and spoke with vigor and much interest. Bishop Thoburn of India spoke in his usual plain, direct, convincing way. Bishop Hartzell of Africa and Bishop Oldham of India were among the veterans. The latter was presiding officer and performed his duties very acceptably. But the most wonderful of all was Dr. Green, 54 years missionary in Turkey, during which time he was home only twice. He is over eighty, yet seemed as vigorous and active as the younger men. Sabbath morning he spoke in the chapel for nearly an hour without notes, and so interesting was his discourse that he held the attention of the audience to the end. He made Turkey and Turkish affairs very real and interesting.

I don't know how many countries were represented, Africa, Korea, India, Japan, China and others.

One thing that was specially noticeable, I think, was the cheerful hope and enthusiasm of the missionaries, as far as the work and its future was concerned, and their attitude toward the church at home, hoping, longing for response, but fearing disappointment here, while a real, vital interest would mean so much.

China, India and Africa are just now in a peculiarly critical stage. In China the old order is being overturned and the people are no longer wedded to their idols and their ancestor worship and ways. They are



peculiarly open to religious truth. They are stretching out their hands—empty, asking hands—for education, and they are going to get it, too; the question is, from whom? Will the Christian church be equal to this great occasion, this unprecedented opportunity, and give China a Christian education?

You may remember that about two years ago Germany took possession of a French African port on the Atlantic, and after much discussion between France and Germany it was finally settled by France giving Germany some of her inland territory. A missionary who has been working in that part of the country made a most impassioned appeal. He says the country that was closed to missionaries under Roman Catholic France, is open under Protestant Germany. The Mohammedans on the north are awake and alert, and the question is, shall this part of Africa be Christianized or Mohammedanized? It is for the Christian church to answer.

Japan, awake, presents another problem for the Christian church. In our own India field are opportunities and opportunities, and open doors and more open doors, till we are fairly heartsick to realize how inadequate we are. We used to pray for the chance to reach the people. We have no need of that prayer now, but rather what can we with least detriment leave undone of the much there is to do. What wide open doors must we pass by, and at which may we tarry a moment in passing! Oh, for a vital interest everywhere in these pressing problems!

Faithfully yours,

MARY W. BACHELER.

*541 Lexington Ave., New York City.*

---

### General Conference Notes

The chief thought in denominational circles should be just now the Three Million Dollar Campaign. It is on. During February and lapping a little into January and March, I was a member of one of the Teams, of which there are three, one in the eastern states, one in the central west, and one on the Pacific slope. I was in the central west, spending a week in each of the four states, Minnesota, Iowa, Nebraska, and Colorado. We met pastors in conference, churches singly and in mass meetings, at banquets, and in evening assemblies. Many misunderstandings were removed, denominational plans explained, and the benevolence of the Baptist brotherhood raised, I am confident, to a higher level.

In Minnesota the suggestion was made at one of our afternoon conferences that all churches should be asked to observe the week, March 16-23, as a Sacrifice week, Self-Denial Week, or Gift Week. In that week occurs the celebration of the Passion of our Lord. In it also, on March 19, is the One Hundredth Anniversary of the birth of David Livingstone. This suggestion, originating in Minneapolis, has spread over the country, and churches of nearly all states are observing this special week for special self-denial and sacrifice in behalf of the extension of the Kingdom outside of the local church.

Free Baptists are responding generously to this special appeal. Those who read denominational papers are informed in regard to the campaign. Special gifts from individuals and churches are helping in the positive advance of the Baptist Brotherhood to a higher plane of benevolence.

The death of B. C. Jordan, Esq., of Alfred, Maine, a member of our Conference Board and one of our most benevolent supporters of our church work, has removed one of the most faithful and large-hearted workers in the denomination. The unostentatious, yet many and large, gifts of Mr. Jordan, have carried his influence far, both in the home land and in foreign fields. It is to be hoped that litigation, which now threatens, may not divert from benevolent objects a considerable portion of his estate, which it was his intention should promote the missionary work of the Maine Free Baptist Association, and of the General Conference of Free Baptists.

Rev. J. H. Oxrieder and wife, with their children, plan to return to the Bengal field in September. New missionaries are needed. Are any readers of these Notes prepared to offer themselves, or do they know of persons, qualified, ready to volunteer for foreign service?

Prof. J. T. Ward, D. D., of Hillsdale College, has recently given funds for the erection of a building at Khargpur for native work. This is in memory of his wife. He is proposing to visit foreign fields and to spend one or two years in Japan and India.

The General Conference meets at Ocean Park, beginning at 2 P. M., July 15, 1913. A strong program is being arranged. This will be an important session. Delegates are proposing to come from all parts of the denomination.

The union movement is progressing pleasantly and happily. The Rhode Island Free Baptist Association has become an association of the

Rhode Island Baptist Convention. Similar action has been taken in Minnesota. Closer co-operation and varying forms of combination are under consideration in various parts of the country.

The Ministers' and Missionaries' Benefit Fund is growing slowly. Some churches have remembered to take special offerings for this fund. Some individuals are sending in gifts. This fund should not stand in the way of regular benevolences for home and foreign mission work; but should not be forgotten.

Our churches should not forget the larger interests of the Kingdom. We have opportunity as never before to carry the Gospel to the immigrants who come by the thousands to our shores, to the North American Indians, to the Negroes of the South, to the Mexicans, Cubans, and Porto Ricans; to the far nations and races of the earth, in Burma, India, Assam, China, Japan, the Philippine Islands, Africa and Europe, where scattered Baptist missionaries, representing us and in our behalf, are telling the story of Jesus. All these are ours, if we will but claim them and adopt them. The world has needs which call for our sympathy, our sacrifices, our offerings and our prayers.

ALFRED WILLIAMS ANTHONY,  
Corresponding Secretary and Treasurer,  
General Conference of Free Baptists.

*Lewiston, Maine.*

---

### **In Memoriam**

"Thou hast bravely done thy part,  
Noble mind and tender heart.  
Sown, that other hands might reap,  
Watched, that other eyes might sleep,  
And, whatever cares oppressed,  
Toiled, that others might have rest."

Well done, thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler of many things; enter thou into the joy of thy Lord.—Matt. 25, 21.

Mrs. Mary Garder, Jamestown, Kansas, December 9, 1912.

Mrs. Melvina S. Folsom, Haverhill, Massachusetts, February 15, 1913.

Mrs. Hattie Gordon, Campbell Hill, Illinois, February 17, 1913.



## Her Keepsakes

BY SUSAN HUBBARD MARTIN.

He came up the walk, a dejected, stooping figure, with a rusty band of crape around the shabby hat.

"Is Mrs. Bertram at home?" he asked the smart maid who answered the ring.

The maid eyed him somewhat suspiciously. He was so very shabby and old.

"Yes, she's at home," she answered somewhat doubtfully.

"Will you please tell her that Daniel Young would like to speak to her?" he said gently.

The mild eyes looked so pleading, so eager, the maid's good heart came to his rescue.

"Yes," she said, "you can come into the hall. I'll tell her."

Mrs. Bertram, a tall, fair, sweet-looking woman came into the hall.

The stooping figure rose. He had the shabby hat with the band of crape upon it still in his hand.

"This is Mrs. Bertram?" he asked.

"Yes."

"You are the president of the Missionary Society, are you not?"

"Yes."

And I—I am Daniel Young."

"My wife," he added huskily, "died the fifteenth of last month. She—she loved missions so! She always wanted to be doing something for them. But it seems we have had a struggle all through life. We couldn't give much to missions. It—it was always a great grief to her. She took a little missionary paper, and she would have the cover off before it had been in the house two minutes. *That* was the way she was—*always* loving missions. She had an old blue sugar bowl that she kept to drop her pennies in. Once I remember during a time when little children were starving in China, she went without any shoes, new ones, I mean. She wore her old ones, patched. It hurt me to think we could give so little, but I have been sick a good part of the time, and she, too, has not been in good health these last years, still I never dreamed that she would go first."

Mrs. Bertram's face had grown more and more sympathetic.

"I am very sorry for you," she said in her sweet and gracious way.

The weather-beaten face quivered.

"Thank you," he said brokenly; "and what I wanted to see you about was this"—

He took up a package that he had laid down, and held it in his hands. "I thought maybe you could use these for missions," he added tremulously. "My wife always thought a great deal of you. She used to say that it was worth going to a meeting just to hear you pray and encourage others to take an interest in missions. She was in sympathy with you always. Of course you do not call her to mind. She was so quiet and plain. But she never missed a meeting when you were going to preside, if she could help it, and she would tell me all about it when she came home, so you see, I almost feel acquainted with you. But what I wanted to say was this: Couldn't you use these for missions?"

He untied the string as he spoke, unwrapped the paper carefully and held up to view a small leather bag and a shell. A shell with the Lord's Prayer engraved on it.

"She did not have any jewelry," he said, still gently, "else I would have brought that. She was never a woman to spend money if she had had it for things like that. This bag and shell were about all the treasures she had. She never used the bag. She was so choice of it. One of her friends gave it to her for her birthday, and she kept it in her trunk. The shell was wrapped up in tissue paper inside of it. I couldn't think of any one quite good enough to give them to, and then it came to me to bring them to you. Perhaps you could make use of them. The shell she brought from England when she was a girl."

There was a short pause. He broke it.

"If you knew how she loved missions, you could not help but love her," he added. "All through her life she was always praying for the extension of the Lord's work. I always regretted that we could give so little when it would have been such a joy to her."

Mrs. Bertram's eyes were full of tears.

She took the trembling hand.

"We shall be honored to receive the gifts," she said unsteadily, "and thank you."

He rose and took up his shabby hat.

"And this leaves you alone?" asked Mrs. Bertram.

"Yes, quite alone. We had two children but they died when they

were little. We—we had been married thirty-three years. She was everything to me, and all I had in the world.”

His voice broke.

With his trembling hands he brushed away the tears.

“Well, I must be going, and thank you kindly, ma’am, for your courtesy and interest. If she knows anything about what I have done today, she will be happy to think that you received the little that she left. Good-by.”

“Good-by, Mr. Young, and thank you kindly.”

Mrs. Bertram watched him as he went away. The stooping figure, the slow step, all spoke of the freshness of his grief.

Then she turned and looked at the two articles he had left, the little leather bag and the engraved shell. Somehow, the interview had moved her very much. Then she took them to her own room and kneeling down she asked God to make the humble little keepsakes to speak for missions.

They were to take up a collection for foreign work that afternoon, but Mrs. Bertram, in the chair, saw the signs and knew that unless something was done this collection would be a failure. Hearts were not alive to the situation, the audience was inert, unresponsive, apathetic. Mrs. Bertram rose suddenly.

“Dear friends,” she said, “before we take up this collection may I tell you a little story?” And then with the shell with the Lord’s Prayer written upon it, and the little leather bag in her hand, she told the story of Daniel Young’s wife. The story of a poor woman who had loved missions. At her death there were no great legacies left, no costly keepsakes, no precious gems, just a little leather bag and an engraved shell that she had put away carefully in her trunk.

She described the little, stooping elderly man who had come into her home with the humble gifts. She told of the life of the woman who had always loved missions so much that the husband, knowing this, had given them into her hands. “And I want you to look at them, dear friends. This little leather bag and this shell with the Lord’s Prayer engraved upon it. All that one woman had to leave.” She held them up with reverent hands, and there were tears in her eyes.

Beautifully gowned women looked at them and were silent. It seemed incredible that any one should die and leave so little, and yet, valueless as the two little articles were from one standpoint, they were in-



initely precious in another. They spoke volumes to the women who had sat through that meeting with indifference. Not a heart there but that was stirred by them.

"Sisters," pleaded Mrs. Bertram, "let us not make this collection one that will make us ashamed. Because of the wife of Daniel Young, let us not make a failure of today.

"Now, then, what shall we do with these two articles?"

A woman in the great audience rose. A slender woman and young. She had been crying, too. "Madam President," she began, "I move that we keep the little bag in our society, and that we take up our collection in it from this day forward. And when it comes to us with its mute appeal, may our hearts so respond to the call of missions that we will give, even as the owner of it would have given had God blessed her with means. I am sure that listening as we have to the story of a humble life, the mere sight of the leather bag that was hers will incite us to greater efforts."

"Do I hear a second to that motion?" spoke Mrs. Bertram in a moved voice.

"I second it," said a voice in the audience.

The motion was carried.

"Madam President," said a tall, stately woman, beautifully gowned.

"Mrs. Thorn," replied the president.

"I would ask that that shell with the Lord's Prayer written upon it, that belonged to this wife of Daniel Young, be given into my hands for the sum of fifty dollars. I find I do not repeat that prayer as I should, I have forgotten the part, 'Thy Kingdom come.'"

"If the society pleases, upon the possession of this little keepsake I will hand over to our Madam President the said sum of fifty dollars, to be used in any cause for missions she may deem fit."

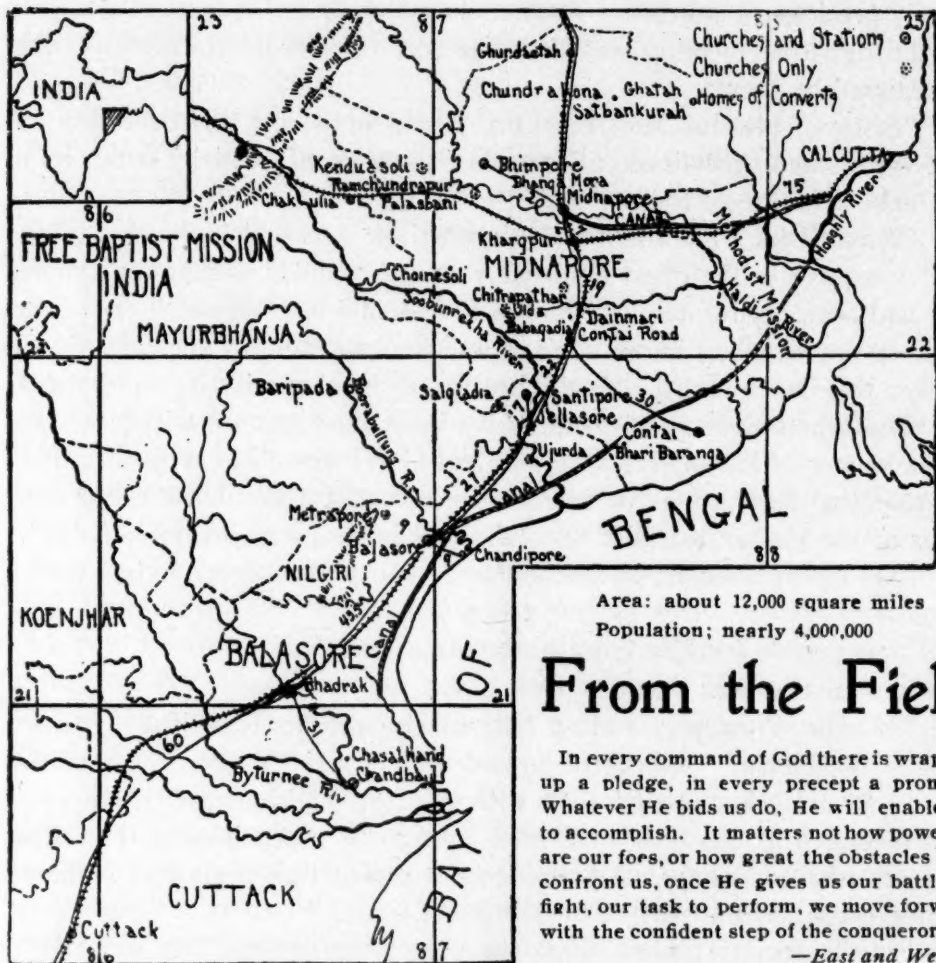
There was an instant clapping of hands, and when the little leather bag of Daniel Young's wife was passed for the collection, it was passed to a body of women very much alive upon the subject of missions. Everything was different. Something had dispelled the indifference. Something real and vital had gotten hold of that missionary meeting.

The humble little keepsakes told their own story.

At the close of the meeting Mrs. Bertram rose.

"Dear friends," she said, "we have met the sum required of us. The money we needed to send over for the foreign work has been subscribed. I thank God for it," and then she added very significantly, very reverently:

"She being dead, yet speaketh."—*Congregationalist*.



## From the Field

In every command of God there is wrapped up a pledge, in every precept a promise. Whatever He bids us do, He will enable us to accomplish. It matters not how powerful are our foes, or how great the obstacles that confront us, once He gives us our battle to fight, our task to perform, we move forward with the confident step of the conqueror. I

—East and West.

## Seed Sowing

Dear Friends:—

As you know, the months November to February are our "winter" months. You would call it a very mild winter, I know, yet you would also be surprised to find how comfortable very warm clothing is during the cold season in India. This is the time for touring the country and giving the Gospel to the people in the markets and in their homes. We call it "mofussil," which means country, work. I was not able to go out last cold season, but have been out this year, since the third week in November. I am now in the midst of my second trip. This is a Canal trip.

The first trip was a Mountain trip. I went with Mr. Collett on a long trip of over two hundred miles, besides nearly sixty miles in all on the railroad. We started from Santipore and went westward, many miles, into Mayurbhanj State, and southward into and through Keunjhar State. There were twenty-one in our party, and we had four bullock carts to carry our tents, bedding, eatables, books, etc. Because of the State roads Mr. Collett, two of the preachers who have bicycles, and I, rode a large part of the way. However, the roads (some of them in very bad condition) and the government bungalows, every ten or twelve miles, were about the only signs of civilization. The people are very ignorant. We found village after village in which scarcely any one could read, and schools are not numerous. Over a large section of the journey no missionary has been for twelve years. Through one strip of sixteen miles I presume no white man has ever gone. A large majority of the people are aborigines, many with a religion quite distinct from Hinduism. For a large number of the rest, caste has little significance. It would surely be a fertile field, but the usual question arises, "Where are the workers who will go?"

The trip which I have not yet completed takes one through a very different region. I am traveling in a house-boat on the Canal, which runs through nearly the whole length of our field, but east of all the stations except Contai and Chandbali. The sea is probably not more than ten miles distant at any point, and in many places is much nearer. Schools are numerous and the people multitudinous. The country is very level and rice is raised in great quantities. Whereas in Keunjhar and Mayurbhanj the Markets are ten or twelve miles apart, here they are two and three miles apart and we can go from one to another very easily. I have with me three preachers, two men to pull the boat and a cook, also a colporteur. I have been working north of Balasore since Jan. 7th, and shall now go on to the south. Mrs. Frost will also go with me in that direction.

"But what do you do in mofussil work?" some one may be asking. There are three principal ways by which we try to spread the Good News. They are: Preaching and selling books in the markets, house to house visitation in the villages, and showing stereopticon pictures of the Life of Christ. In this part of India nearly all the buying and selling of the daily necessities of life is done in the markets. Of course the cities have their bazaars, but in only the larger villages will you find even one dokhan (store). The fact that at some of the markets in Mayurbhanj two or



three thousand people were present in one afternoon shows the importance of the preaching in the markets. In this region the markets are not so large, but often from five to eight hundred people will come. And if the number be not more than a hundred or two, as they come from many different villages, by preaching to them we spread the name of Christ very widely. The party of preachers goes to the market and, standing in some convenient place they begin to sing a song from one of the books which we sell. The Indian people prefer books written in verse. We sell as many as we can, for if a man takes a book home with him, even if he does not read it, (but he is pretty sure to) it helps him to remember what he has heard. In one large market we sold fourteen rupees worth of books. That would be the equivalent of 46 cents. So probably not less than 300 books were sold, for all but two or three were sold for only one or two cents. Of course, many sermons are also preached.

In doing the village work we generally go two by two. I like this work very much. We go into a man's yard and begin to sing from a book or enter into conversation. If he is a well-to-do man he will be pretty sure to offer the Sahib a stool (chairs are seldom seen) and the preacher a mat to sit on. Usually a number of the neighbors also gather, which is a saving of time for us. We talk about the teaching of the book and try to get him to buy one. So we go through the village. Naturally, we get a much better hearing in the village work than in the market work, and sell more books proportionally to the people talked to.

Showing the pictures of the Life of Christ might be called a part of the village work. I like to do that best of all for after we talk to a man and then go away he easily forgets. If he takes a Gospel or Satya Purana, which gives the life of Jesus in full, it is all new and foreign to his way of thinking. When he sees the pictures, imperfect representations though they may be, and hears them explained, he does not easily forget. And the children and women can appreciate the pictures. We usually find the big man of the village and arrange to show the pictures at his house. He often is willing to send someone around to give the notice. Then at evening time we take our lantern and go to the village. Sometimes we go a mile or more from the boat. I wonder if you can imagine the scene. The sheet is hung up against the side of the house or a big stack of unthreshed rice paddy, for it is usually on the threshing floor under the open sky that the people sit. On four sides, or three, at least, are the great stacks of paddy, some round, some pyramid shaped. Overhead is the



Eastern sky, always brilliant, whether it be from the moonlight or the undimmed light of the stars. There they sit for an hour or an hour and a half, while the preachers explain the pictures and tell the beautiful story of the Saviour, beginning with the Annunciation to the Shepherds and ending with the Ascension. If one has pictures of Puri or of steamboats those may be shown, also, at the beginning or the end. Sometimes one can shut his eyes and imagine he is in a New England prayer-meeting, for often some one is so interested that he continually expresses his approval and delight in a subdued "Umm," which sounds almost like the good deacon's "Amen."

On Sunday afternoons we gather in the tent and have a service. If any one will come and sit by the door and listen they are very welcome. They often do, so our worship becomes a witness. Of course we always try to remember that our conduct is a sermon, and try to make it a good one. We want the people to whom we go to feel that we are their friends.

Thus is the Good Seed of the Kingdom sown. There are all kinds of soil, to be sure, but that there is good soil, and much of it, I firmly believe. The seed sown in that soil will surely bear fruit. God has promised that, and His promises never fail, unless— Unless we fail to do our part. That part, just as much your part who dwell in America as it is ours here, is above all else *prayer*.

Very sincerely,

H. I. FROST.

*Balasore, Orissa, India, Jan. 27, 1913.*

---

### Letter From the Children's Missionary

DEAR "HELPER" FRIENDS: I am now at Jellasore. You know I have two homes in India. One at Sinclair Orphanage, Balasore, and the other here in this quiet, beautiful old place, with the banyan and peepul and mango trees all around, and grey-back monkeys with black faces and feet, and tails a yard long, scampering about, climbing trees, on the roof, and doing all sorts of funny antics. Once my little dog, who loves to chase them, got too near a big grandfather, and he lifted his hand and slapped Puppy's face. It is very funny to see the baby monkeys, little black things, clinging to their mothers while they run so fast, climb a tree, or sit on a fence post. I have actually seen a mother monkey kiss

her baby. I had heard they did, but could hardly believe it, till I saw it for myself.

But it was of the Christmas celebration I started to write. There is no resident missionary here, and the people were very desirous that some of us come and enjoy it with them. So, after the Balasore celebrations of "Borda Deen" (the Great Day) were over, it was decided that Miss Coe and I would come. December 31st, a bright and beautiful morning, found us on the train bound for this charming old mission station.

There was an archway over the broad steps leading up to the high south veranda. The posts were banana trees and the arch was made of bamboo covered with deb-da-ree branches. In the center hung a pretty home-made paper lantern, with various colored paper fringes. At Christmas they had collected pice and bought the colored paper and decorated the large room of the house with paper chains and these wonderful lanterns, the latter made by a former Hindu pupil of our school. How these people do delight in decorations, and they make a common place look festive and pretty.

About midnight I heard the men and boys come into this room with the native pastor and sing a hymn about the enlarging of God's Kingdom, then a prayer, and then the native musical instruments began to play and soon they came along the veranda to serenade us, playing and singing hymns, and had a few fireworks. We got up and wished them a Happy New Year, and then they went round the village, to every Christian house, serenading. This is only a small community, 50 Christians, old and young.

On New Year's Day, in the afternoon, we had the Christmas tree. We had it on the pleasant east veranda where there is plenty of room for 60 or 70 people to sit. It was not like the evergreen trees we use in America, although always green. It was a nim tree with graceful branches, and when decorated looked very pretty. My girls in Sinclair Orphanage had made 50 little bags for candy, and a lady in Calcutta sent me a box of toys; trumpets, tin whistles, toy concertinas, looking glasses, pretty Japanese money boxes, balls, etc., so that all received two little gifts. For some of the women there was print for jackets, some little frocks for the babies, and cloth for two coats for two school teachers. Some Hindu boys came with musical instruments, to rejoice with us. For

Miss Coe and me there was a pineapple, some oranges, and a necklace of marigolds for each.

We had a program. Miss Coe told, in Oriya, Henry Van Dyke's story of the First Christmas Tree, and then came the happy time of distributing the gifts. In the evening there was a "big dinner." A trench was dug under a mango tree to make the fire in, and the rice and curry were cooked there, nicely, in earthen cooking pots. All sat on the south veranda and ate from leaf plates, with the right hand, in native fashion.

Thus ended a happy day. The next day the schools began, and the regular Bible and Zenana work in the village.

Please remember Jellasore when you pray, that more of our Hindu neighbors may learn to know and love Jesus and that the Christians may be *true followers* of our living, loving Saviour.

E. E. BARNES.

---

### Occasional Notes

BY MRS. GRIFFIN.

The work of Mr. Griffin and myself in Texas and Oklahoma closed the last of November with the Southwestern Convention at Earlsboro, Oklahoma.

The Texas people were most cordial to the last and much interested in our work. I believe that many from the Southland will pray and give for their India and ours as long as they live.

The number of strong, consecrated preachers, and the many earnest Christian men and women that came up to the Convention, were a great encouragement. Surely we have an important work in the Southwest and it is growing rapidly.

From Dr. Kennan of Bhimpore, India, comes the good word that the English Government has sanctioned a grant of rupees 8,500 for school and orphanage buildings there. The mission has, also, made a grant. There is both a boys' orphanage and a girls' orphanage at Bhimpore, and there is a large Teachers' Training School, besides schools of different grades down to the Kindergarten. Some of the best teachers and workers are at Bhimpore. Government is very generous in help to Santal education and the Santals can learn splendidly. There are worthless San-

tals, but as a race we consider them hard-working, intelligent and reliable.

A Brother Wolfe, in Indiana, is supporting Parudu, a preacher with Dr. Kennan; and to Rev. Mr. Dockam, of Ohio, has been given Ratam, also a Santal preacher. It is, indeed, good to have a worker all one's own.

Eighteen have been baptized at Midnapore. Five or six of these were from among the Santals, and the others from the Christian community. So God is blessing His people. Let us pray much for India.

*Keuka Park, N. Y.*

---

### Assistant Treasurer's Notes

Because one, whose hands only were available for use, "worked as he could, dedicating every penny earned to Gospel work," the proceeds realized from the sale of the tools used in this service are forwarded for our work, after he has passed on, because "he would wish it." Such service represents sacrifice and selflessness.

The Orphanage work at Balasore and Miss Coombs' salary are the objects of Maine's support the present month, and Mrs. Clara L. Leathers of Pittsfield is made a life member.

Miss Butts' salary, kindergarten work, Miss Barnes' salary, and the Pittsfield School at Balasore are the interests represented in the gifts of church, auxiliary, Sunday School, and Young Peoples' Society of New Hampshire, while Miss Warner of Suncook sends for her teacher, "Emily," and Manchester Auxiliary for support of child in Sinclair Orphanage.

Vermont's gifts are for general work.

Of Kosalie, at the Widows' Home, whose support for the year Mrs. Taylor of Cambridge, Mass., has contributed, Miss Coe says: "She is a widow from Santipore, who has recently left her home to become a Christian. She was baptized three weeks ago. She had a good home and was deeply attached to her friends, and it has been a struggle for her. She is a young woman. Pray for her." From the auxiliary of the Cambridge church, which has now united with the Broadway Baptist Church, comes a gift for work in the Bengal Field. Haverhill Auxiliary sends for the salary of their native teacher, and the Girls' Mission Circle of Melrose



Highlands, Green St. Baptist Church, pays for a share in Miss Barnes' salary.

Rhode Island's gifts are for Kindergarten work, and Industrial work at Storer, together with the amount of the quarter's support for orphan "Betty," from Tiverton, Four Corners' Sunday School.

Miss Eva Buker of New York again gives material expression to her interest in the forthcoming Domestic Science Building at Storer. Our long-time friend,—Mrs. Agnes Powers of Leonta,—by her gift for the support of Bible woman helper with Mrs. Hamlen, calls our attention again to the value of native helpers, whether school or Zenana teachers, or Bible women. By way of still further emphasis we pass on Miss Gowen's words of appreciation of the helpfulness and invaluable influence of one of the native teachers: "In second grade \* \* \* I have one of the dearest girls I have ever known *anywhere*. Her Christian life, day by day, is a *living* example of the Master's. Just now she has been with me to the home of some of the Hindu children of the school. One teacher was afraid to teach these Hindu girls the Life of Christ lest they leave the school, as they sometimes do, but Knomoline went to their homes to-day and taught it to their mothers. Everybody loves her, and she loves everybody. It would take a long time to tell of all her helpfulness and usefulness, and the many ways she thinks of to serve Christ. There isn't a child in school who is not better because Knomoline is a teacher there." From another auxiliary comes their last gift as a Free Baptist organization. The Second Free Baptist Church of Buffalo having consolidated with another church, its Woman's Auxiliary is about to disband. As the Bengal Field is now part of the united work of Baptists and Free Baptists,—(though the latter, whether in Baptist, Union or Free Baptist churches, are held responsible for its support, as their specific part of the larger whole)—this field should continue to receive the support of the members of this auxiliary. They will, of course, want, also, to share in the larger work which this union will bring.

By the way, we hope that our auxiliaries and churches have heeded the *Watchman-Morning Star* call for the observance of sacrifice week, and are definitely entering into the spirit and purpose of the *Three Million Dollar Campaign*.

A share in Miss Barnes' salary is taken by Germania, Pa., Sunday School.

From the Brookston, Ind., Baptist Church comes a gift for the half-yearly support of Hindu Boys' School in India.

Mrs. Austin, Michigan State Treasurer, in sending the state's contributions, speaks of the convening of the Branch Quarterly Meeting with the Batavia Church, and adds: "We were fortunate to have our President, Mrs. Harriet Phillips Stone, with us at that time. Her efforts are for the children, whose enlistment strikes the keynote to our future churches' success. Our Sunday School is planning to celebrate Livingstone Day, March 23rd. Hope we may do much in the state for foreign missions on that day."

A friend in Topeka, Kansas, takes a share in Miss Barnes' salary, and of the HELPER she says: "It certainly is like a letter from home."

We learn with sorrow of the passing on of one of our number,—Mrs. Hattie Gordon, wife of Rev. G. A. Gordon of Campbell Hill, Ill. To the family we extend sincerest sympathy.

Mrs. Stillman of Los Angeles, California, sends for the salary of the assistant of Miss Esterbrook, whose support she has assumed for the year, and the "Betsey Dyer French Memorial" provides for Jhumpi in Sinclair Orphanage.

Let us bring all our tithes into the storehouse, during our *Thank-offering* season, and prove the Lord of Hosts, if He "will not open the windows of Heaven, and pour out a blessing, that there shall not be room enough to receive it."

EDYTH R. PORTER.

45 Andover St., Peabody, Mass.

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the world in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink; but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us.—*David Livingstone.*

# Helps for Monthly Meetings

"Before one goes to work it is well to grind one's tools, and we should be more efficient workers if we started by cultivating ourselves a little more."

❖ ❖

## Topics for 1912-13

September—Membership and "Missionary Helper" Meeting.

October— China's New Day:

1 China's Break with the Past.

November— 2 The Chinese Woman.

December— Our Bengal Field and a Wider Outlook.

January— 3 The Educational Revolution.

February— Prayer and Praise.

March— Home Missions.

April— 4 The Chinese Church.

May— Thank Offering.

June— 5 Medical Work. The Printed Page.

July— Missionary Field Day.

---

MAY—Thank Offering.

### I Am Debtor, I Am Ready

Yes: the sorrows and the sufferings,  
Which on every hand we see,  
Channels are for tithes and offerings,  
Due by solemn right to Thee;  
Right of which we may not rob Thee,  
Debt we may not choose but pay,  
Lest that face of love and pity  
Turn from us another day.

Grant us hearts, dear Lord, to yield  
Thee  
Gladly, freely, of Thine own;  
With the sunshine of Thy goodness,  
Melt our thankless hearts of stone;  
Till our cold and selfish natures,  
Warmed by Thee, at length believe  
That more happy and more blessed,  
'Tis to give, than to receive.

—Selected.

### Suggestive Program

OPENING HYMN OF PRAISE.

INVOCATION.

RESPONSIVE SERVICE OF SCRIPTURE AND SONG.

PRAYER OF THANKSGIVING.

READING.—Twenty-third Thank Offering Call.

SINGING, QUARTETTE—"I Will Come Again."

"Why I Am Thankful."—Three to five minute talks on (a) world-wide; (b) denominational; (c) auxiliary; (d) common, daily, rea-

sons, for thanksgiving by missionary workers. (If it is a public meeting it would be fitting to ask pastor and deacon to take the first two topics, and if you have not already observed the David Livingstone Centenary, by all means have some one give the vital reasons for thankfulness for that inspirational life. In topic "d" bring out the reflex influence and blessing of missionary interest, work and prayer, upon the individual.)

PROCESSIONAL SONG.—"Gladly Give," by a band of Children. (From "Our King's Herald Thank Offering.")

BRIEF EXPLANATION BY LEADER of where our Thank Offering goes and what it helps do.

OFFERING.—Collected by young women. Consecration of Offering.

(While the following story is being read, the Treasurer and her assistant should open the envelopes, count money and arrange texts.)

READING.—Story, either "The Deacon's Tenth," or "Miss Dorothea's Poppy Patch," by a young woman.

SINGING.—"We've a Story To Tell to the Nations."

ANNOUNCEMENT OF OFFERING AND READING OF TEXTS, taken from envelopes.

SINGING.—Doxology.

BENEDICTION.

(See Mrs. Chapman's announcement for material to help carry out this program.)

### Thank Offering Helps

The Bureau offers the following *new* material for Thank-Offering:

A "Responsive Reading for Thank-Offering Service," prepared especially for the F. B. W. M. S. by Bertha Fernald Files. Price 10 cents per doz., 60 cents per 100.

Music: "Only a Little Baby Girl," a solo and chorus, the story of a Chinese baby girl, price 3 cents; a song arranged as a quartet, "I Will Come Again, price 2 cents; "In This Chinese Cart I Sit," telling how a missionary travels in North China, sung to the tune of "Tramp, tramp, tramp, the boys are marching," price 2 cents, 15 cents per doz.

Two stories: "Miss Dorothea's Poppy Patch," price 4 cents; and "The Deacon's Tenth," 2 cents. For Juniors: Two stories, "Ruth's Love-Penny" and "Umbrellas To Lend," price of each 2 cents; also a dialog, "Our King's Herald Thank-Offering," arranged for several boys and girls. Price, one copy 5 cents; ten copies 30 cents.

Mite Boxes for auxiliaries and for Juniors, free for postage which is 3 cents per doz. The Bureau has a large number of exercises and helps which are good. Write to

MRS. A. D. CHAPMAN,  
12 Prescott St., Lewiston, Me.



# THE MISSIONARY HELPER BRANCH OF THE International Sunshine Society

All letters, packages, or inquiries concerning this page or sunshine work should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.

Our Sunshine work is being carried on as usual, even though it is reported quarterly, instead of monthly, in our HELPER. Easter greetings went out to those who are sad and lonely, and we return thanks to the members who made this possible. A Friend gave a large number of stamped cards, papers, pictures and money. Mrs. Jennie Beltz, among other kind acts, sent 25c. A Rhode Island member, who never forgets our needs, sent in a 49c. stamp book. Mrs. Mary R. Wade is one whom we all like to think of as the dear little mother, and the 50c. she so kindly gave was used to cheer an aged sister.

Mrs. E. H. Smith and Mrs. Bryant Thayer sent large boxes which contained all kinds of good cheer for children. Mrs. F. E. Edgecomb has sent in a package of sunshine for the little folks. Mrs. Alice Daniels has sent gifts direct to others and given \$1.00 for the general work. Miss Eva F. Becker gave a number of gifts and 50c. for postage on the same. Mrs. J. W. Burgin gave \$1.00 "to cheer some one in sorrow." Mrs. R. M. F. Buzzell gave her annual gift of \$5.00, which helps to brighten many lives. Mrs. G. H. Parsons, who is spending the winter in Brooklyn, has cheered us with \$1.00 "for the Sunshine work."

Mrs. F. A. Warner sent in another blue silk hair ribbon. Mrs. S. A. Kelsey is passing on the HELPER to a widow, and gave \$1.00 "to be used where most needed." Mrs. W. L. Dow is also passing on her HELPER to a widow. Miss Ruth E. Brockett is sending the HELPER to a shut-in. Mrs. A. A. Taylor gave \$1.00 for Sunshine work. A gift to make a needy one happy was received in the name of D. E. Miss Ida M. Batchelder always encloses \$2.00 in her Sunshine letters. Is it any wonder that we receive them with pleasure? Mrs. Frances J. Herberth gave \$1.00, and is constantly sending out cheering messages.

Mrs. E. M. Wilbur has given a handkerchief and silk mat. Mrs. May Stevens gave \$1.00 for the children's work. Mrs. E. B. Cheney and Mrs. M. B. Thomas gave \$3.00 for the comfort and happiness of others, and the Misses Celeste and Emelyn Thomas gave hand painted paper dolls. We are indebted to this Sunshine family for many other acts of cheer.

Mrs. M. E. Black is interested in a poor invalid, and gave \$1.00. Mrs. Lucy P. Durgin, \$1.00 "to help make cheer where the shadows lie thick." Mrs. A. C. Bradley and her S. S. class gave \$3 for poor children, and Miss Marie Upp and her class gave \$2.50 for the same. Miss Mary E. Avery and her Sunday School girls sent in a box of cheer for children. Mrs. Alice M. McVay and the "Sunbeam Band" sent in many scrap books and a work bag, and offered to cheer our blind babies.

Mrs. Minnie Harnden reports many kind acts for the Lisbon Falls I. S. S. members. We wish to thank them, as well as the following, for gifts of all kinds of cards and postage stamps, which are always needed: Mrs. Jane E. Stiles, Mrs. L. E. Weymouth, Mrs. M. F. Heath, Mrs. Lillian F. Bickford, Mrs. B. F. Lane, Mrs. Sarah C. Dow, Mrs. Abby H. Cobb, Mrs. J. B. Jordan, Mrs. E. N. Wheeler, Mrs. A. L. Hager, Mrs. C. E. Batchelder, Mrs. Jeneva R. Cheever, Mrs. O. P. Sanders, Mrs. E. B. Deland, Miss Clara M. Folsom, Miss A. T. Allen, Miss Carrie Weymouth, Miss A. A. Garland and Chester A. Horne.

Mrs. Cylinda D. Douglas of Jackson, Mich., has passed on to her Heavenly home. Her daughter, Miss Lola Douglas, will continue her Sunshine work. She has given one dollar in the name of her mother. Mrs. Lucy A. Hill, after many happy years of married life, has been asked to walk on alone, as her dear husband died on January 29. Even in her sorrow she has remembered our need, with a five-dollar gold piece. Miss Florence E. White of Winnebago, Minn., gave 50c. This kind act made her an I. S. S. member. Mrs. Otilla S. Geyer of Fannettsburg, Pa., has been enrolled. Mrs. Mary E. White has given one dollar and asked that Mrs. Amanda Nickerson of Bowdoinham, Maine, be enrolled. This elderly sister is quite blind, but always cheerful and doing good to some one.

We are grateful to any who cheer the blind. A gift of \$3.00 has been received from Mrs. L. B. Merritt. Flannel shirt from Mrs. F. W. Grant. A book of postage stamps, coat, hood, etc. from Miss E. J. Small. Through Mrs. E. L. Condon, who has placed a mite box in LeGrand, Ia., we have \$3.00 for the blind boy, Arthur Lydhurst. From Mrs. G. W. Carter and her S. S. Class, \$1.00 to buy ice cream for the blind children. A gift of money and package of cheer came from Mrs. O. B. Smith. Baby's knit hood, mittens and mounted pictures from a Friend. Thanks are returned for \$2.00 which was given for the Blind Babies, "In His Name." \$5.50 has been received from Mrs. Mary L. Tinkham. We desire to express our high appreciation for these generous gifts of love for our Sunshine work.

# Practical Christian Living

"Christ was not primarily the deviser of a social system, but the quickener of single lives."

"If you would have your neighbors know what God is like, let them see what He can make you like."

\*\*\*

## OUR QUIET HOUR

(10 A. M.)

To Thee, O Author of our lives, we speak thanksgiving and gratitude for Thy gifts of love and trust. Help us to bring them into full exercise. By them may we know the experience of burdens made light and yokes made easy. With them let us realize that we are effective workers with Thee. Because of them, show us how all our tasks are transformed to divine endeavors. Through them, set free all other of our highest impulses. So, O God, shall we know the fulness of life. So shall we see doubt change to faith and blindness to vision. So shall our influence through word and work be the ministry of hope and of joy to any disconsolate, and to any who are weak a guide to the source of strength. For newness of life, for all the fruits of the spirit, whereby the heart is ever young and in joyous companionship with the Christ, for all this we pray now and ever. Amen.

WILLIAM H. MCGLAUGHLIN.

## Thank Offering Hymn

BY GERTRUDE HARTLEY.

(Tune.—"How Firm a Foundation.")

Oh, how can we thank Him, our Saviour and King,	But this would we bring Thee, O Master of all,
For all of His goodness the years to us bring;	Our love and our thanks wrought in deeds large or small;
No words can express it, no offerings can show,—	Our faithful allegiance, our tithe and our mite,
Our hearts' real thanksgiving He only can know,	Our loyal devotion to God and the Right,
Our hearts' real thanksgiving He only can know.	Our loyal devotion to God and the Right.

So thus would we met it, this Happy  
New Year,  
And greet it with hope and a heart  
full of cheer;  
For loving obedience and service  
shall be  
Accepted by Him who has made us  
so free,  
Accepted by Him from us each—you  
and me.

# Juniors



## THANK OFFERING PROGRAM.

**SONG OF PRAISE.**—The Juniors march in singing a song of Praise. Taking their places on the platform in two groups, facing one another, they repeat antiphonally the first twelve verses of Psalm 148, one side repeating the first part of each verse, the other side responding with the remainder of the verse—all repeating the thirteenth verse as a close, after which they march to their seats to music.

**BRIEF INTRODUCTION AND PRAYER** by leader, followed by the Lord's Prayer in concert.

**RESPONSIVE SCRIPTURE SERVICE.**—(References having previously been given out to the children.)

*Leader:* How does our Father in Heaven give to us?

*First Answer:* Liberally. James 1:5. (Boy.)

*Second Answer:* Freely. Acts 14:17. (Girl.)

*Leader:* What did He give us?

*First Answer:* All things. I Tim. 6:17. (Boy.)

*Second Answer:* Life and breath. Acts 17:25. (Girl.)

*Third Answer:* What He loved best of all. John 3:16. (Girl.)

*Leader:* What did Jesus give us?

*First Answer:* His peace. John 14:27. (Girl.)

*Second Answer:* His life. John 10:11. (Boy.)

*Third Answer:* He gave us eternal life. John 10:28. (Girl.)

*Leader:* How did Jesus say we should give to others?

*Answer:* Freely. Matt. 10:8. (Girl.)

*Leader:* What did He say about giving?

*Answer:* "It is more blessed to give than to receive." (All.)

**SINGING.**—"We've a Story To Tell to the Nations."

**DISCUSSION.**—Resolved that Thank Offerings are made in heathen as well as Christian countries. From the exercise, "Our King's Herald Thank Offering." (See Mrs. Chapman's announcement on another page.)

**RECITATION.**—"Two Little Babies," (Jan. HELPER.)

**SINGING.**—"Gladly Give," in "Our King's Herald."

**EXPLANATION,** by Leader, of what our thank offering will do to help the children of India or Storer College.

**OFFERING.**—The children march, to music, to a table, in front of the platform, on which is a large box decorated to look like a mite box. Into this they drop their offering boxes. They stand with bowed heads during the consecration of the offering.

(They return to their seats while the march is played softly.)

**READING.**—"Ruth's Love-Penny." (See Mrs. Chapman's announcement.)

**SINGING.**—Doxology.

# Contributions

## F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for February, 1913

### MAINE

Acton & Milton Mills, dues 1912, \$13 50; T O 1912, \$2-.64	\$42 14
East Dixfield, from estate Edwin Babb for Sinclair Orphanage	29 00
Lewiston, Main St Aux for Miss Coombs	10 00
No Anson, a friend for Sinclair Orphan- age work	2 00
No Lebanon Aux for Miss Coombs	7 00
Pittsfield, Golden Rule Circle of F B Ch to be used for child in India and on L M of Mrs Clara L Leathers	20 00
Portland Aux for Miss Coombs	14 70
W Bowdoin S S for Sarada Monie in S O	5 00

### NEW HAMPSHIRE

Manchester Aux for child in S O	10 25
New Hampton Aux for Miss Butts' sal'y	5 00
Do S S for Miss Barnes' sal'y	4 00
Do S S for Kindergarten work	4 25
Pittsfield Y P M S for Pittsfield school at Bal	6 25
Suncook, Clara M Warner for teacher "Emily"	5 00
Wolfboro Falls Ch	5 00

### VERMONT

Newport Centre, Mrs J W Burgin dues	1 00
Mrs Jennie Abbey Rogers dues	1 00
Starksboro Ch for general work	2 00
Sutton Ch for general work	19 50

### MASSACHUSETTS

Cambridge, Mrs W A Taylor for support of Rosalie in Widows' Home	25 00
Do W M S for F M	7 00
Haverhill Aux for sal'y of native teacher	25 00
Melrose Highlands, Girls' Mission Sew- ing Circle of the Green St Bapt Ch for Miss Barnes' sal'y	4 00

### RHODE ISLAND

Arlington Aux for Ind work	7 00
Carolina Aux for Ind work	6 00
Do do for K W	6 00
Greenville Aux for K W	5 00
Do do for Ind	5 00
Pawtucket Aux for Ind	8 00
Providence, Union Church Aux for Ind	10 00
Do for K W	3 00
Roger Williams Aux for K W	6 00
Do for Ind	20 00
Tiverton, Four Corners F B S S for "Bet- tie"	6 25
Miss Slater for Miss Esterbrook's work	25

### NEW YORK

Brooklyn, Miss E F Buker for Dom Sci Bldg at Storer College	25 00
Buffalo F B Ch Ladies' Soc'y for sal'y of Nitya	25 00
Leonta, Mrs Agnes Powers toward sup- port of Bible Woman Helper with Mrs Hamlen	2 00

### PENNSYLVANIA

Germania S S for share in Miss Barnes' sal'y	4 00
---	------

### INDIANA

Brookston Bapt Church for Hindu Boys' School	12 50
---	-------

### MICHIGAN

Clifford, Mrs P Niles for Dr Bachelor	50
Corey Hill Aux, Dr Mary \$1.50; Sto \$1.50	3 00
Elsie Aux, Dr B 1.40; H M 1.40; Sto 70c	3 50
Hillsdale Aux, Dr B 4.00; H M 4.00; Sto 2.00	10 00
Kingston Aux, Dr B 40c; H M 40c; Sto 20c	1 00
Mason Aux, Dr B 1.64; H M 1.64; Sto 82c	4 10
Genesee Q M Coll. Dr B 1.26; H M 1.26; Sto 67 c	3 19
Sanilac Q M Coll, Dr B 1.20; H M 1.20; Sto. 60c	3 00
Union Aux, Dr B 1.00; H M 1.00; Sto 55c	2 75

### KANSAS

Topeka, Mrs Sylvia Negele for share in Miss Barnes' sal'y	4 00
--	------

### CALIFORNIA

Los Angeles, Mrs Marie C Stillman for Miss Esterbrook's asst	2 00
Oakland, Betsey French Dyer Mem'l for Jhumpi in Sinclair Orphanage at Balasore	25 00

Total Receipts February, 1913	\$467 13
Total Receipts February, 1912	\$655 07

LAURA A. DEMERITTE, Treas.

Dover, N. H.

Per EDYTH R. PORTER, Asst. Treas.

45 Andover St., Peabody, Mass.

## FORM OF BEQUEST

I give and bequeath the sum of—to the Free Baptist Woman's Missionary Society, incor-  
porated under the laws of the State of Maine.